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VOL. I.]

APRIL, 1804.

[No. 4.]

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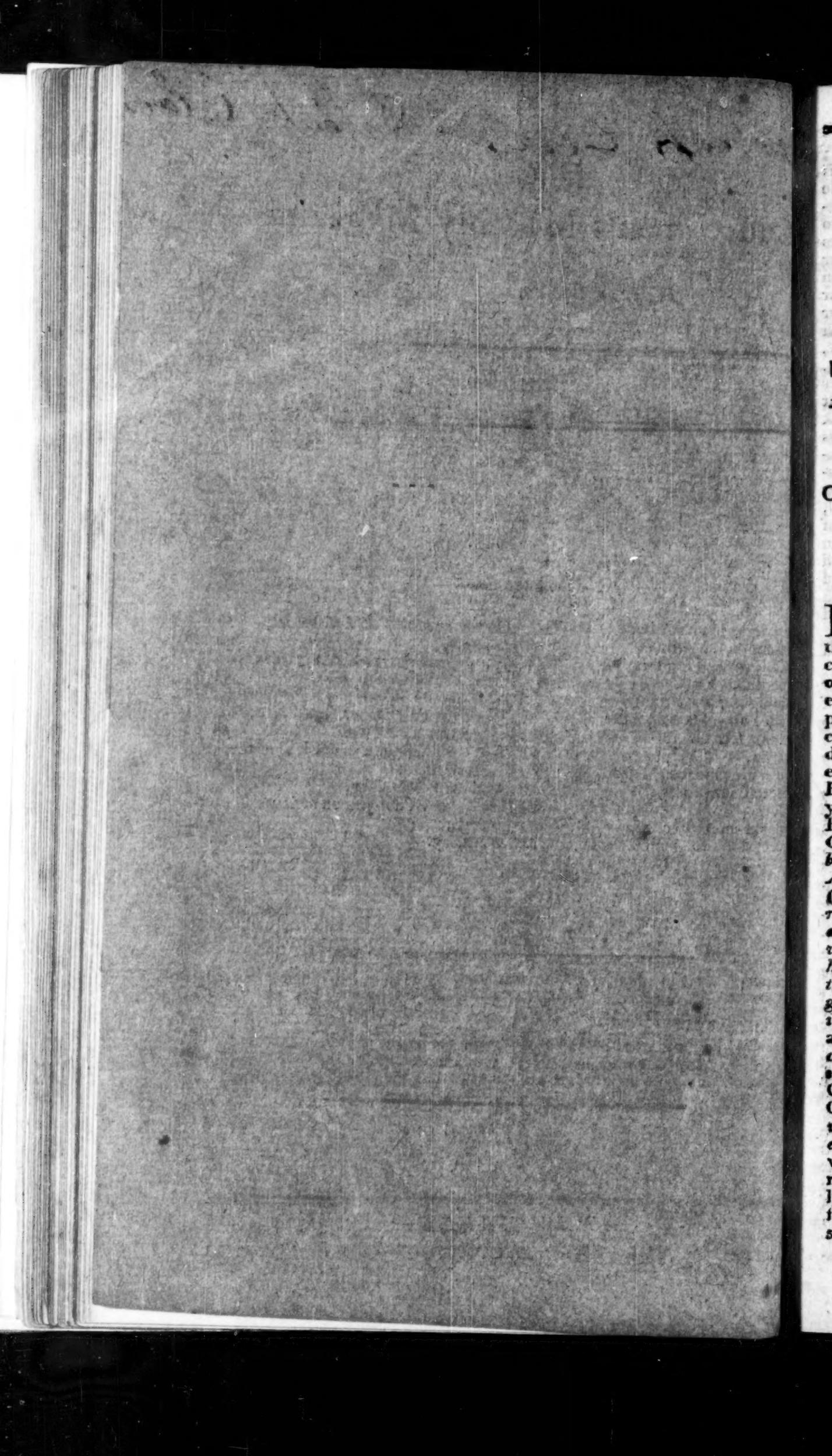
*Et sane cum judicandi vim Deus inseruerit humano menti, nulla pars veri
" dignior est, in quam ea impendatur, quam illa que ignorari sine amittendae
" salutis aeternae periculo non potest.*

GROTIUS DE VER.

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

NEW-HAVEN:

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THE
Churchman's Monthly Magazine.

[Vol. I.]

APRIL, 1804.

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THE
CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT.

[Continued.]

BUT to proceed : Secondly, ye are not only members of Christ, but ye are like *the children of God*, another privilege which ye receive by baptism. Now here ye must consider what it is to be *a child of God*. As God created all mankind, they all may be said, in some sense, to be the children of God ; but ye are the children of God in a higher sense, as He has adopted you, and chosen you out of the rest of the world, taking you into His more particular favour. Those who were never baptized, although they have had constant opportunities of being so, are *children of God's wrath*, obstinate and disobedient, continuing still in sin, and under the curse : but ye have recovered the favour of God, through the merits of Jesus Christ, being obedient to His will. And although by nature, ye were strangers and enemies to God ; yet now by baptism ye are taken into the family of God, and are entitled (by His good pleasure) to all His mercies and blessings. *Ye are all the children of God*, says the Apostle, *by faith in Christ Jesus : for as many of you as have been baptized into Christ have put on Christ : and if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise*. And again ; *As many (says he) as are led by the spirit of God are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs, heirs of God, and joint heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together*. Hence our blessed Saviour is said to give power to *as many as received Him to become the sons of God*. And He is not ashamed (according to the Apostle to the Hebrews) to call them brethren ; as we find he does in many parts of the holy Scriptures. This it is to be *the children of God* ; and thus well are ye assured that all of *you* are such. Consider then the honour to which ye are advanced ; ye have the same father with Christ himself, who is *God blessed for ever*. Ye are not only members of Christ's body, therefore, but in some respect equal to Christ himself. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! Hereby ye are assured, that God will bear with the untractability of your nature, will pity your infirmities, and favourably hear your requests ; that he will supply your wants, reward your well-doings, and gently correct your miscarriages ; which are all acts of fatherly affection. Your fathers here on earth bear a love and affection for you, beyond what ye yourselves ever felt or can conceive ; judge then, what bowels of compassion, what

pity and tenderness your heavenly Father has for you, whose creatures ye are; who is all goodness, as he has all power, and is as willing to bless you as he is capable of so doing. Consider also the duty that lies upon you by being made the children of God. At the same time that ye obey your earthly parents, remember that ye have *a Father also in heaven*. Make it your chief business to please *Him*; for he is your best friend. Do not oblige, or excuse yourselves to your parents here by any thing which ye know will be offensive to your heavenly Father: neither make mention of *the name of God lightly*, and in your ordinary discourse; for His name is holy, and must not come into your mouths upon any but solemn occasions, when you beg of Him to relieve your wants, or return Him thanks for his blessings, or are saying something which tends to the advancement of his honour and glory. Do nothing, in short, which is sinful; for thereby ye not only offend the majesty of Almighty God, but abuse the goodness of a most loving and tender Father. Again, consider the bad state of those who are not of God's family. Do not despise or insult them, who, by being not baptized, are not restored to God's favour; but look upon them as unhappy children, who were forsaken and turned out of doors (as it were) by your heavenly Father, because of their disobedience. Endeavour to reconcile them to God, if possibly you can, by exhorting them frequently and earnestly to faith and repentance. Bring them home from that strange country, where they are now wandering, naked, and almost starved, *feeding upon husks with swine*; and endeavour to lay them in the bosom of your Father, always open to receive them, that they may live in the kingdom of the Gospel, and be fed with *the bread of life*. Have compassion for all men; and let it be your prayer to your heavenly Father, that, in his good time, He would bring the whole world into his family, the Church; that with one mouth, as *dutiful children*, we may all glorify *Him* here, and be glorified by *Him*, as his *blessed children* hereafter.

And this leads me, Thirdly, to consider another benefit ye have received by being baptized; namely, That thereby ye are made *inheritors of the kingdom of heaven*. *If children*, says the Apostle, *then heirs of God, and joint heirs with Christ*. This inheritance, it seems, is the necessary consequence of your being children of God. It will be well worth your while, therefore, to know what this inheritance is: what that kingdom of heaven is of which ye are made heirs by baptism. Now St. Paul tells you, *That ye are justified by God's grace, that thereby ye may be made heirs, according to the hope of eternal life*. And St. Peter says, *that by the resurrection of Jesus Christ from the dead, we are begotten to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us*. The Apostle to the Hebrews likewise tells you, that *Christ is heir of all things*: and, in another place, that *we are joint heirs with Christ*. Whence it may be concluded, that ye have a title to the joys and glories of heaven; for which the word of God himself is your security, and his holy Spirit your assistance in obtaining them. What *the joys of heaven are*, of which ye are heirs, is beyond the capacity of the mind of man to conceive, and therefore cannot be described. It is sufficient for you to know what the Gospel hath revealed, that in heaven there will be no more *sorrow, nor temptation, nor fear, nor death*: that on the contrary ye will be perpetually entertained with the wonders of God's glory, and delighted with the contemplation of His goodness: that your minds will be filled with holy joy: and that you will be thoroughly satisfied with your happy state; and so continue for ever. This is the inheritance of a Christian. But, as ye ever hope to succeed to it, prepare yourselves for it; remembering that *without holiness no man shall see the Lord*. Let *the joy which is set before you* encourage you to *press forward*; and make it your utmost care, that ye do not lose that noble prize, which is proposed to you as the reward of your labours. As *your treasure is in heaven*, so let *your hearts* be there also. Be not over solicitous concerning the things of this world. Be not afraid of its troubles, nor fond of its vanities. Do not greedily seek after, or contend about honour, wealth, or any of those trifles, which *the children of this world* are so fond of. For yet a little while, and all these things shall be removed out of your sight. This world, with all the pomp and splendour of it, shall vanish away; and a new scene of affairs shall be opened, worthy your utmost attention. In the progress of your lives, ye will meet perhaps with many Chris-

Christians, who seem to have forgot that they are heirs of the kingdom of heaven : all their thoughts seem to be employed in making provision for this life ; as though that were accounted lost time, which is spent in securing or advancing their interest in the life to come. And, though these men are, by some, called wise and prudent, be assured of this, that there can be no greater instance of human folly : for they die in the midst of these their worldly cares ; are snatched from their estates here, and are in danger of losing the inheritance which was designed for them hereafter. Let it be your chief business to secure your best and dearest interest. Seek first the kingdom of God, and his righteousness ; for, it matters but little what your circumstances are in this life, if so be that ye take good heed, not to be disinherited in the life to come. For the things which are seen are temporal ; but the things which are not seen are eternal.

Hitherto I have set before you the great privileges and advantages of the Christian profession, into which ye are baptized ; and have taken occasion to add a word of advice at the conclusion of every particular. And, although the hopes of a Christian are so valuable, that, one would think, he should want nothing else to prompt and oblige him to a steady performance of his duty ; yet I must put you in mind, that it is not only your interest to live in obedience to the Gospel of Christ, but ye are bound by a solemn declaration and vow, made at the time of your receiving baptism, that ye will so do. Ye did then promise, by your godfathers and godmothers, that ye would renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh : that ye would believe all the articles of the Christian faith : and that ye would keep God's holy will and commandments, and walk in the same all the days of your life. This is called the baptismal vow ; which being made for you, and in your names, it lies upon you to perform, as it is indeed your concern, and in your power alone to do it.

Now, in the first place, ye have promised to renounce the devil and all his works. And very fitting it is, that every Christian should make this declaration at his baptism. For St. John says, *For this purpose was God manifested, that he might destroy the works of the devil* : that is, the kingdom of Christ was set up in opposition to the kingdom of that evil spirit ; and, therefore, it is necessary that Christians, or the subjects of Christ's kingdom, should enter into an engagement to be faithful to him ; and to bid defiance to the devil, and all the stratagems he makes use of to seduce men from their obedience to God. By listing yourselves under the banner of Christ, and promising to renounce the devil and all his works, ye have given assurance to the Church, that you will in no wise countenance and support the growing power of sin ; that ye will, on the contrary, by your own examples, and by every other method of which ye are capable, endeavour to subdue it, and hinder it from prevailing in the world. Ye have declared, that ye will always oppose it, in every shape, and under every denomination, so far as is befitting your respective stations ; and that ye will maintain an utter abhorrence of every thing which ye know to be displeasing to God.

That ye may faithfully discharge this promise, suffer me to give you a few plain directions. Let it remain deeply imprinted in your minds, as an infallible truth, that of all evils which happen to mankind, sin is the greatest.—Poverty, sickness, and death are called evils, because they are grievous to be borne, and therefore we have a natural abhorrence of them ; but they are really not such, being oftentimes attended with good and happy consequences. But sin brings with it regret of mind, which makes us uneasy here ; and draws after it the destruction of our souls, which will make us for ever miserable hereafter. Sin, therefore, is truly an evil ; and the only one ye can reasonably stand in dread of. If ye can preserve yourselves from it, or at least sincerely endeavour to do it, ye have nothing to apprehend from the displeasure of God, or the wicked designs of men, or the malice and subtlety of the devil. But remember, that, as great an evil as sin is, and as fatal as it may be to your souls, yet, in your very nature, ye are most strongly inclined to it, especially some kinds of it, which, with your utmost constancy and resolution, ye will find it a difficult matter to resist. Never trust, therefore, to your own strength, but pray to God daily, that, with the power of His grace, He would be pleased to assist your endeavours, and give success to the means which ye make use

of, for the preservation of your innocence. More particularly, make it your humble request to Almighty God, that he would protect you from falling into those sins, which are properly *sins of the devil*; as he seems more especially concerned in tempting men to them, from whence, therefore, he takes his name. Such are *lying, slandering, pride, and revenge*; sins, in which the foundation of the devil's kingdom was laid, and to which the increase of it in the world is chiefly owing. These sins, by this part of your baptismal vow, ye are chiefly engaged to guard against; and be assured, that, although the power of your ghostly enemy is very great, God will enable you to resist it, if ye earnestly beg his help and protection. *If you draw nigh unto God, he will draw nigh unto you*; and, when ye perceive yourselves inwardly strengthened by God's holy Spirit, be sure to obey the motions and directions of it; so will He continue in you, and dwell with you, and effectually deliver you from falling by temptation.

Secondly, By your baptismal vow, ye have engaged to *renounce the pomps and vanities of this wicked world*. The world is called *wicked*, although made by the power of God, and governed by his Providence; because, through the lusts and passions of men, it administers to you many occasions of falling into sin. Hence it is that the Apostle declares, *That Christ gave himself for our sins, that he might deliver us from this present evil world*. And our blessed Saviour, for the same reason, bids us *not to love the world, neither the things that are in the world*; *for, if any man love the world*, says he, *the love of the Father is not in him*. The *vanities* of the world are all those things, which, in the eyes of sinful men, seem desirable; although there is no real goodness in them, nor any true satisfaction arising from them. Such more particularly are *riches, and honour*; which every good Christian should so far renounce, as not to be too desirous of the one, or too ambitious of the other. By the *pomps* of the world, it is probable, that the expensive *shows*, and barbarous and obscene *sports*, made use of by the *Heathens* in honour of their false gods, were principally meant: and accordingly, in the early times of Christianity, it was unlawful for a Christian to be present at such entertainments. But the words likewise denote all that *excess* of every kind which men in high stations more particularly are betrayed into by their pride. Magnificence and grandeur, if truly such, are not unbecoming; and are perhaps necessary to some stations of life. But *extravagance* and *luxury* are follies of pernicious consequence; tending to draw off the thoughts of men from religious duties, and to alienate their minds from God. These *vanities*, therefore, ye have renounced in baptism, as destructive of Christianity. Ye have vowed, *That ye will not exceed the bounds of moderation, or the rules of sobriety, in the enjoyment of the things of this life*; *that ye will not set your hearts upon them, nor be greedily desirous of them*; *that ye will rather learn to despise them, especially when they come into competition with your future hopes*, and, *that ye will steadily pursue your only true interest, that of the salvation of your souls*; notwithstanding the temptations which may be laid in your way, to seduce and divert you from it. Even the innocent pleasures of life ye are so far resolved against, that they shall not employ *too much of your time*; lest they should take possession of your minds, and cause you to contract such a fondness for the world, that ye cannot part with it, without great reluctance. Ye have vowed, in short, to *set your affections on things above*; although ye do take a reasonable satisfaction, as ye ought, in the convenience and blessings of life; and that ye are ready to resign these most willingly, whosoever it shall please God to take *them from you, or you from them*; being prepared and glad to exchange them for that everlasting happiness which is *the prize of your high calling in Christ Jesus*.

[To be continued.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF
QUESTION AND ANSWER: [CONTINUED.]

Q. What is the Commination?

A. A solemn denouncing of the threatenings of God's holy word against impenitent sinners.

Q. What are the Ember-weeks?

A. The weeks before the four times of the year in which ministers anciently

were, and should now be publicly ordained : in which special prayer with fasting are required, according to the example of our Saviour, and his Apostles. Luke vi. 12, 13. Acts xiv. 23.

Q. *Why are they called by the name of Ember?*

A. Because lying in embers, or ashes is the usual term in holy scripture for solemn humiliation ; as Job xlvi. 6.

Q. *Why is the Sunday before Easter called Palm-Sunday?*

A. In memory of our Saviour's triumphant, but meek entrance into Jerusalem ; when the people strewed the way with palm-branches.

Q. *Why is the Sunday after Easter-day called Low-Sunday?*

A. The Ancients observed the Octave (that is the eighth day) after their principal feasts ; and this being the Octave of the high feast of the resurrection, is called Low-Sunday.

Q. *What is Maundy-Thursday?*

A. The Thursday before Good-Friday : from the Latin dies mandati, that is the day of charge, or command : on which day it is supposed our Saviour washed his disciples' feet ; and commanded his followers to imitate his humility and charity.

Q. *What is Good-Friday?*

A. It is the sixth day of the week, so named of Freya, a Saxon deity : but by Christians it hath ever been so called, because on this day our blessed Lord was crucified : He expired about the ninth hour of the day, agreeably to the Jewish manner of computing time ; which answers to our three o'clock in the afternoon : in the thirty-second or third year of his human nature.

Q. *What is his passion?*

A. His suffering on the cross for our sins. Christ died for the whole world of mankind : He is no particular Saviour : *He is the true light, that lighteth every man that cometh into the world.* He died to redeem all men agreeably to the terms of the gospel : therefore all men are to work out their salvation. Redemption is one thing ; and salvation is another. Redemption is what Christ hath done for us without any condition ; and salvation is what we are to do in order that we may be saved in and through a Redeemer. [To be continued.]

OF SEPTUAGESIMA, SEXAGESIMA, AND QUINQUAGESIMA SUNDAYS.

THE first Sunday in Lent being called Quadragesima, that is, being on the fortieth day from Easter, they denominated the three preceding Sundays from the next round numbers, Quinquagesima, Sexagesima, and Septuagesima, numbering backwards from Easter.

The observance of these Sundays, and of the weeks following them, appears to be as antient, as the time of Gregory the Great. Their design is, to call us back from the feasting and joy of Christmas, in order that we may prepare ourselves for the fasting and humiliation, proper for the approaching season of Lent ; and to bring us from thinking on the *manner* of Christ's coming into the world, to reflecting on the *cause* of it, namely, our own sins, and miseries ; that so, being convinced of the reasonableness of punishing and mortifying ourselves for our sins, we may the more strictly and religiously apply ourselves to those duties, when the proper time for them comes. Some more devout Christians used to observe the whole time, from the first of these Sundays to Easter, as a time of humiliation and fasting ; but the generality did not begin their fasts till Ash-Wednesday.

The Collects, Epistles, and Gospels for these days, are all the same as in the antient Liturgies, excepting only the collect for Quinquagesima Sunday, which was made new in King Edward VI's first prayer book. The epistles for each of these three days, are taken out of St. Paul's epistles to the Corinthians ; the two first persuade us to acts of mortification, and penance, by proposing to us St. Paul's example ; but because all bodily exercises, without charity, profit us nothing, therefore the Church, in the epistle for Quinquagesima Sunday, recommends charity to us, as a necessary foundation for all our other acts of religion. The design of the gospels is much the same with that of the epistles.

The Tuesday after Quinquagesima Sunday is generally called *Shrove-Tuesday*; a name given it from an old English word, signifying to confess; it being the usage in the Romish Church to confess their sins on that day, and receive the holy sacrament, in order to qualify themselves for a more religious observance of the holy time of Lent. This gave occasion to invitations and indulgencies, by way of taking leave of flesh, and other dainties; these by degrees degenerated into sports, and merriment, which make up the whole business of the carnival, in Romish countries.

OF THE FORTY DAYS IN LENT.

FROM the earliest ages, it was a practice, among Christians, to set apart some time for mortification, and self-denial, preparatory to the feast of Easter. The Christian Lent, probably, like other Christian observances, is of Jewish origin, corresponding with their preparation to the yearly expiation; their humiliation began forty days before the expiation; and ours is forty days before the commemoration of the expiation of the sins of the whole world. It is said, this preparative fasting was, originally, only for forty hours, that is, from 12 o'clock on Friday, the time of our Saviour's falling under the power of death, till Sunday morning, the time of his rising from the dead. This was afterwards drawn out into more days, and then weeks, till it settled in 40 days; a number very antiently appropriated to repentance and humiliation. This was the number of days, during which God covered the earth with the deluge; the number of years, in which the children of Israel did penance in the wilderness; the number of days Moses fasted in the mount, and Elias in the wilderness; the Ninevites had this number of days allowed for their repentance; and our Lord, when he was pleased to fast in the wilderness, observed the same length of time. The term Lent does not import any thing of fasting, or religious observance, it is a Saxon word, signifying the spring.

The whole season of Lent used to be observed with the most rigid strictness. No marriages were allowed; no commemoration of the Apostles, or martyrs; but their festivals were, on that account, transferred, from the ordinary weekdays, to Sunday, or to Saturday; which latter, among the eastern Christians, as has been already observed, was a festival, like Sunday; except on these two days, the eucharist was not consecrated during Lent, that being an act more suitable to festivals than to fasts: on these days, therefore, they consecrated enough to supply the communion of the other days, till Saturday or Sunday returned again. Individuals observed the abstinence from food with more or less rigour; but they all agreed in this, to extend the fasting, on every day in Lent, beyond the hour of three in the afternoon, at which time other fasts ended, to the evening.

[To be continued.]

ON THE CHURCH CATECHISM.

LECTURE III.

ROMANS xviii. 19.—*I know him, says God, that he will command his children and his household after him, and they shall keep the way of the Lord.*

THE first question proposed in the Catechism, is designed to lead us to the knowledge and remembrance of our baptism; that solemn form of admission into the Christian Church, in consequence of which, we lay claim to the privileges of the gospel covenant. The name by which we make answer on this occasion, is called by way of distinction, our Christian name; it being the name by which we are, as it were, enrolled in Christ's service; signifying thereby that we belong to him, that we are disciples, or scholars of Jesus Christ, those who profess to take Christ for their master, and to believe and live as he hath taught them. This every one promiseth when he is baptized, or christened, that is, when he is admitted into the Church by baptism, and, therefore, hath his name given him.

Now you observe that every person hath two names, one of which is commonly called his sir-name, the other, his christian-name: the sir name is that

which is derived from our natural parents, that which we have in common with all who belong to the same family; the christian-name, such as, William, Thomas, Mary, and the like, is that name which we received from our spiritual parents, when we were brought by them into the Church, and baptized. By our natural parents, we understand our father and mother. By our spiritual parents, those persons who undertook, at our baptism, to promise for us, that we should lead a life agreeable to God's commandments. And these persons are called our parents for the same reason that baptism is called our second birth.

This matter need not puzzle us, if we remember that these two births, are to be taken in two different senses. Our first birth, for instance, is our natural birth, that is, it is what happens to us according to the common course of nature; it is that, by which we are born into this world, a child of our father and mother. Our second birth does not happen according to this natural course; for nature has nothing to do with it; it is to be understood, therefore, in a spiritual sense, as that by which we are born unto God in baptism; and is called our birth, because at that time when we are baptized, we are considered as entering upon that new and spiritual life which becomes us as members of Christ's Church, children of God, and inheritors of the kingdom of heaven.

These, our spiritual parents, are commonly known by the title of sponsors; and they are so called, because they are the persons, who at our baptism present us to God in his Church, and in order that he may regard us as his children, they promise in our names, that we will be dutiful, and obedient to God in all things, that we will believe in him, and love him, and walk in his laws, all the days of our life.

The Church to which we belong, foreseeing all the possible dangers to which we were subject in this world, from the temptations which surround us, has, therefore, so far as may be, wisely provided against them. Considering our happiness in the next world, as a matter of too great consequence to be left to chance, she has, therefore, appointed persons, whose office it is to take care of our spiritual concerns; in other words, to instruct us in all things necessary for us to believe and do, in order that we may go to heaven. These persons promise, in our name, as any one would engage for another in a matter which is manifestly for his advantage, and on supposition, that we shall hereafter see it to be so; that is, they promise, as they take it for granted, we would have promised had we been able. Upon which idea it is that the Church calls upon us at a time when we may be supposed to understand the subject, to acknowledge the engagement entered into on our behalf, and to confirm it by our own personal obligation.

Being then brought into the Church of Christ, and presented to God in baptism, we are thereby said to be made members of Christ, children of God, and inheritors of the kingdom of heaven. We are made members of Christ by being made members of his Church; for the Church, or congregation of Christian people is considered in a spiritual sense, as the body of which Christ is the head. Every true Christian, therefore, is called a member of that body. In this sense, he is said to be baptized into Christ. Gal. iii. 27. and by one spirit to be baptized into one body. 1 Cor. xii. 13. even into the body, or Church of Christ; and thus he becomes a member of Christ. By being made children of God, we are to understand, our being adopted, or taken into his family; and this was done at our baptism, when we are said in a spiritual sense, to be born of water, and of the spirit. In consequence of which spiritual birth, we are permitted to call God our father, and by that name we pray to him every day, in what is called our Lord's prayer. Having received the spirit of adoption (as the Apostle says) whereby we cry Abba, that is, Father. Rom. viii. 15. From whence we are given to understand, that by nature, we do not belong to God's family. To become children of God, we must be adopted by God, that is, chosen by him, and taken into his family, in order that we may have a title to the inheritance of God's kingdom.

To make this matter more clear. In the world when a man has no children of his own, and wishes to have an heir to his estate, that is, a person who may succeed him in the lawful possession of it; it is no uncommon thing for him to nominate, or appoint the child of another man to be his heir. This is called adoption, a taking a person into the family, and giving him a right to the inheritance of an estate which he had not by nature.

Observe then, the inheritance towards which the thoughts of a Christian are directed, is that of the kingdom of heaven; to which, no man is, by nature, entitled; for, by nature, we are all children of wrath. But God has been graciously pleased to take us out of this state of sin and misery, and by admitting us into his family by adoption, and grace, has given us the same kind of title to our promised inheritance, that an adopted heir has to an estate upon earth. Our being children of God, makes us, of course, heirs of the kingdom of heaven; one being but the consequence of the other. "If children, (says the Apostle) then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17. Gal. iv. 7. In this sense it is, that every true Christian is said to be an inheritor of the kingdom of heaven. The inheritance of this kingdom is settled upon us at our baptism; and hereafter, we shall certainly have the full enjoyment of it, unless we provoke our heavenly father by a wicked and unholy life to cast us off and disinherit us. Consider then, that our sponsors brought us, when infants, into the Church, and presented us to God's minister, with the intent that we should become members of Christ, children of God, and inheritors of the kingdom of heaven. You have now heard what these expressions mean; but you must take care that you do not run away with the sound, whilst you leave the meaning behind. To be members of Christ, we must not only be admitted into his Church by baptism, but we must also put on Christ—that is, we must become like unto Christ, by having the same spirit in us that Christ had; for if, "you have not the spirit of Christ, (the Apostle tells us) you are none of his." Again, if you are children of God, your hearts will be towards God, as the heart of an obedient child is towards a tender father; and in such case, you will strive to do every thing to please him. And lastly, as inheritors of the kingdom of heaven, it is to be expected that your desire will be towards your heavenly inheritance. You must long to go to heaven, and strive to go there, by doing all you can that will tend to put you forward in your journey thither; for where your treasure is, there will your heart be also.

In this manner parents should endeavour, with God's assistance, to apply the parts of the Catechism to their children, as they go along; always remembering that so far as they understand the meaning, and endeavour to bring it home to their own particular case, so far will the learning of their Catechism be of service to them, and no farther.

It is not to be expected that children can profit much from instruction occasionally delivered to them in Church. The same instruction must be repeated to them over, and over again. There must be "line upon line, and precept upon precept; here a little, and there a little." And it can only be in consequence of attention, diligence, and perseverance on the part of the teacher, that success can be hoped for, in a business of this nature.

In this case ministers can do but little: they may instruct from time to time, but their instruction, when such young persons in particular are concerned, is like a sound that is heard for a moment: but when over, it is, as it were, lost in the air. Now parents have an opportunity of repeating this sound, till such time, in short, as they find their children able to retain its impression; and this must be done, let it cost what pains it will. In short, every mean is to be tried to bring the natural man under due subjection. And the sooner these means are employed, the more likely are they to be attended with the desired success. Let all parents then remember, in one word, that children must be governed, or they will govern; in consequence of which fatal victory on their side, they must, without a particular interposition of Providence in their favour, which we have no right to expect in this case, become miserable.

Let all join then, in the endeavour to put, as it were, a new face on our Church; by making use of the means best calculated to make the rising generation, more pious, more regular, more sober; in one word, better Christians than the present. This by God's grace upon our endeavours, may be done. Watch over your children, instruct them; point out the way in which they should walk, and the path they should avoid: do this heartily, sincerely, and constantly; and it will be well with you, and with your children after you. In this case, God's blessing will not fail to follow you in all your ways; and you will with pleasure, "behold your children's children, and peace upon Israel."

[*To be continued.*]

OF THE ELEGANCE AND DIGNITY OF THE SACRED SCRIPTURES.

WHEN God becomes an author, his writings, like himself, must be perfect. His works of creation, and his word of revelation, are counterparts to one another; elegance and dignity pervade the whole. Can we then so much admire the works of God without taking delight in contemplating his holy word! This earth with all its glories shall vanish "like the baseless fabric of a vision;" but "the word of the Lord shall abide forever."

Would we see history in all its *simplicity* and *force*, beautifully easy, but irresistibly striking?—See her, or rather *feel* her energy touching the nicest movements of the soul, and triumphing over all our passions, in the inimitable narrative of Joseph's life. The representation of Esau's bitter distress; the conversation-pieces of Jonathan and his gallant friend; the memorable journal of the disciples going to Emmaus, are finished models of the *impassioned* and *affecting*. Here is nothing studied, no flights of fancy, no embellishments of oratory. Yet how inferior are the most applauded episodes of heathen romance, though worked up by the most masterly hands, to the undissembled artless fervency of these sacred sketches.

Are we pleased with the elevation and dignity of an *heroic poem*, or the tenderness and perplexity of a *dramatic performance*? In the book of Job they are both united, and both stand unrivalled. Conformably to the exactest rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The language glows, and the pathos swells, till at last the DEITY himself makes his entrance. He speaks from the whirlwind, and commands the creation, the heavens and all their shining host; the elements, and their most wonderful productions, to evidence the power of his hand and the wisdom of his providential dispensations. His word strikes terror, and flashes conviction; decides the momentous controversy and closes the august drama with all possible solemnity and grandeur.

If we sometimes choose a *plaintive* strain, such as soothes the mind and induces an agreeable melancholy:—Are any of the antient tragedies superior in the eloquence of mourning, to David's pathetic elegy on his beloved Jonathan; to his most passionate and inconsolable moan over his lovely but unhappy Absalom; or to that melodious woe, which warbles and bleeds in every line of Jeremiah's lamentations?

Are you entertained with the daring sublimity of Homer, or the correct majesty of Virgil?—With the expressive delicacy of Horace, or the rapid excursions of Pindar?—Behold them united; behold them excelled in the odes of Moses, and the eucharistic hymn of Deborah; in the exalted devotion of the psalms, and the glorious enthusiasm of the prophets. With this difference, that the former are "tuneful triflers," and amuse the fancy with empty fiction; the latter are teachers sent from GOD, and make the soul "wise unto salvation." Are we admirers of antiquity? In the sacred volume we are led back, beyond the universal deluge, to æras prior to the date of any other annals.—We are introduced to the earliest inhabitants of the earth; made acquainted with the original parents of the human race; we behold mankind in their primitive plainness, and when the days of their life were but little short of a thousand years. In fine, we are made acquainted with the origin of nations, the creation of the world, and the commencement of time itself.

Are we delighted with vast achievements?—Where can be found in heathen story any thing comparable to the miracles in Egypt, and the wonders in the field of Zoan; to the memoirs of the Israelites, passing on dry ground through the depths of the sea, sojourning in the inhospitable deserts, and conquering the kingdoms of Canaan?—Where shall we meet with instances of martial bravery equal to the prodigious exploits of the Judges; or the adventurous deeds of Jesse's valiant son, and his matchless band of worthies?—Here we behold the fundamental laws of the universe at one time suspended, at another reversed, not only the current of Jordan, but the course of nature controuled. Whenever we enter the field of scripture, we tread on *enchanted*—shall I say? rather on *consecrated* ground, where astonishment and awe are awakened at every step we take, and where all the *marvellous* of romance is connected with all the precision and sanctity of truth.

If we want maxims of wisdom, or have a taste for the laconic style: how copiously may our wants be supplied, and how delicately our taste gratified! especially in the books of *Proverbs*, *Ecclesiastes*, and some of the minor prophets. Here are the most sage lessons adapted to every circumstance of life, formed upon the experience of preceding ages, and perfected by the unerring SPIRIT of inspiration;—these delivered with such remarkable conciseness, that one might venture to say, “every word is a sentence;” at least every sentence may be called an *apophthegm*, sparkling with brightness of thought, like a profusion of *genii*—each containing, in a very small compass, a value immense and incalculable—all heaped up with a confused magnificence, above all order.

If we look for strength of reasoning, and the warmth of exhortation, the insinuating arts of genteel address, or the manly boldness of impartial reproof; all the thunder of the orator, without any of his ostentation; all the politeness of the courtier, without any of his flattery;—let us have recourse to the Acts of the Apostles, and to the Epistles of St. Paul. These are a specimen, or rather, these are the standard of them all.

Are you fond of *pastoral* in all its graces?—Never have we seen such exquisite touches of rural painting, or such pleasing images of endeared affection, as in Solomon’s Song of Songs. All the brilliant and amiable appearances in nature are employed to delineate the tenderness of *his heart*, who is *love* itself; to pourtray the beauty of *his person*, who “is altogether lovely and the chief among ten thousand;” and to describe the happiness of *those souls*, “whose fellowship is with the Father, and with his Son Jesus Christ.”

Another recommendation of the holy Scriptures is, that they afford the most awful and at the same time the most amiable manifestations of the GODHEAD, FATHER, SON, and HOLY GHOST. His glory shines, and his goodness smiles in those divine pages, with unparalleled lustre. Here we have the most ample and satisfactory information concerning our own state; the origin of evil is traced; the cause of all our misery discovered, and the remedy, the infallible remedy, both clearly shewn, and freely offered. The merits and atonement of the GOD-MAN JESUS, lay a firm foundation for all our hopes; whilst gratitude for his unmerited love suggests the most endearing incitements to every duty. Morality in all its branches is delineated on the sacred page; placed upon its proper basis, and raised to its highest elevation. The SPIRIT of GOD is promised, to enlighten the darkness of our understandings, and to strengthen our weak and imperfect wills. What an ample provision is made by these blessed books for our spiritual wants! and in this respect, how indisputable is their superiority over all other compositions! [To be continued.]

A QUERE.

WHY does the Churchman so frequently use the words “Let us pray” in the Liturgy?

Answer.—It is not in our power to prevent distractions, interruption and avocation of thought, even in our most solemn addresses to God; while the soul is immersed in matter, it will sometimes be too languid to raise its thoughts or too volatile to fix them steadily upon God. This is our frailty, our misfortune; but not to be imputed to us as a sin, provided we strive against it; and when we have done all we can, we have done all we ought. Therefore, as soon as we enter the sanctuary, we should beg the assistance of the Holy Spirit, that our thoughts may be fixed; that we may be collected in ourselves; and serve God with that undivided attention, which is due from a creature to his Creator; as knowing that it is absurd to expect that God will hear us, when we really do not hear ourselves; which is the case, when our lips move mechanically, but our minds are absent or inattentive. It was with this view that in the antient Greek Liturgies, the deacon was ordered to cry aloud, *Let us pray fervently*;—and again sometime after, *let us pray more fervently*. And it would be our wisdom to make the proper use of that exhortatory admonition, *let us pray*, which occurs so frequently in our Liturgy, and which was inserted with the design, of rallying our undisciplined thoughts, recalling our straggling ideas, and of putting us in mind, that we ought to pray with an affectionate application.

REMARKS ON ACTS, CHAPTER XIII, VERSE 46.

As many as were ordained to eternal life believed.

VARIOUS explanations of this text have been given, but none of them is so natural and easy as that of the great and good Archbishop Sharp.

"What, says that pious and learned prelate, is the meaning of the Apostle's words—‘As many as were ordained to eternal life believed.’—I answer; ‘the whole depends upon the translation of one word, (and that is *tetagmenoi*) which we render *ordained*: but our translators, if they had pleased, might have pitched upon three or four other words that would have better expressed the signification of it, and have cleared the sense beyond all exception. This word, if you will consult the usage of it in authors, cannot be more naturally rendered, than by the words, *fitted*, or *prepared*, or *set in order*, or *disposed for*. Take now any one of these renderings, and it will fully hit the sense of the text, and avoid all those absurdities that I have been speaking of. The case before us is this; the Jews put away the gospel from them, and judged themselves unworthy of eternal life. The Gentiles on the contrary, glorified God because eternal life was offered to them; and accordingly, as St. Luke tells us, as many of them as had *fitted* and *prepared* themselves, or were *set in order*, or *disposed for* eternal life, did, upon St. Paul's preaching, believe the gospel, and become Christians. If you remember, in the 9th of St. Luke, our Saviour speaks of some persons who were not *fit for* the kingdom of God; and such would not believe in him. But now these people were *fit for* the kingdom of God, and therefore they did embrace the gospel as soon as they heard it.”

This, I presume to say, is a natural and easy exposition of the text, and it excludes the idea of any eternal decree of God concerning particular men's salvation.

REMARKS ON ACTS, CHAPTER XIII, VERSE 46.

Lo, we turn to the Gentiles.

THE Jews admitted Gentiles into their Synagogues, but the Gentile proselytes had their appropriate place, and did not mix with the Jews. The passage before us affords sufficient evidence of such a local separation. It is said, verse 42. “And when the Jews were gone out, the Gentiles besought that these words (or this doctrine) might be preached to them the next Sabbath.” The Jewish part of the audience, therefore, went out first, before the Gentiles stirred; and St. Paul seems to have directed not only the subject matter of his discourse, but also his face and gestures, at first to the Jewish part of the assembly, verse 16. *Then Paul stood up and beckoning with the hand*, or moving his hand toward them, as particularly bespeaking their attention, *said, men of Israel, even ye that fear God, give audience.* Now, as the whole of the discourse was remarkably appropriate to the Jews, so probably were the posture and motion of the Apostle's body and eyes, whilst he delivered it; which may with equal reason be supposed to have been the case in pronouncing the former part of his next discourse on the following Sabbath, and which rendered that sudden alteration of his attitude, the more emphatical and striking;—“Lo! we turn to the Gentiles?”—This graceful, and opportune turn of gesture as well as of discourse, had, by the grace of God, the desired effect. The whole Gentile part of the audience were enraptured with the Apostle's declaration, and accordingly all who were present embraced the doctrine of *eternal life*, of which the Jews had shewn themselves *unworthy*, by putting it from them, contradicting and blaspheming:—as many as (*tetagmenoi*) were ranged together, viz. on the Gentile side of the synagogue, which was very crowded, ver. 44, 45. believed in the doctrine that was *unto life eternal*.

THE NECESSITY OF RETIREMENT.

ON THAT dissipation of thought, which our conversing much with the world occasions! To retrieve ourselves from this ill effect, it is highly expedient to withdraw from company, and to converse much with what we above all things *love*, and yet above all things *hate* to converse with—*ourselves*:—to habituate our minds to recollection, and to fix them on the greatest and most interesting of objects.

Honour, profit and pleasure are the *three idols*, to which men of the world bow. Avoid them, O Christian, go from them into privacy, shut the door, and as the Psalmist speaks, *commune with thine own heart in thy chamber, and be still*. There, the busy swarm of vain images that beset us *out of doors*, find no admission ;—there, as no turbulent passions can enter, so all animosities are excluded or forgotten ; and all competitions cease. There the vanities and vexations of this world are forbidden to enter, and the considerations of the world to come find an hearty welcome.

A FABLE.

ON a summer's evening, a shepherd from a rising eminence beheld the adjacent sea :—the winds were hushed, the waves had lost their motion, and presented a surface smooth as that of a molten looking-glass. At a little distance, he perceived boats and vessels of various size and sail, which seemed, in perfect security, to sport upon the ocean. Struck with the beauty and novelty of the appearance, he forgot the pleasures of a rural life, forgot all that he had heard of the dangerous and deceitful ocean ; he exchanged his flock for merchandize, and trusted himself and his treasure to an untried element. Scarcely was he embarked before he repented of his rashness. A sudden storm arose—the sea no longer serene, but like a tyger roused from sleep, assumed the appearance of an enraged enemy, and threatened him with death in every wave. He lost his bark ; he lost his goods ; and hoping even against hope with the utmost exertions he escaped a watery grave, once more to tread on the dry land. Made wiser by misfortune, he gladly returned to the pastoral life, and found safety and peace in the society of his flock. The next time he saw the sea, it was again smooth and silent as before ; but he beheld it without emotion. It is in vain, says he, to think of deceiving me again ; I have no mind to suffer a second shipwreck !

REFLECTION.

HAPPY are they whom divine grace leads to make a like reflection upon their former errors ! Sinful pleasures appear engaging at a distance, but at last “they bite like a serpent, and sting like an adder.” Temptations have been presented to us, in all their bewitching charms ; they have resembled the sea when calm, unruffled by no breath of air ; without suspicion we yielded to the allurement, quitted our safety, and daringly launched into the dangerous and deceitful deep ! Transient was temptation’s smile, ocean soon began to frown and toss his waves on high, and we found ourselves instantly surrounded with storms and tempests. Then, when all our art was baffled, our rudder broken, our sails torn, our anchor lost, and all human hopes of safety taken away, what have been our thoughts ? Did we not bemoan our folly ? Were we not willing to part with all, to count our greatest gain but loss, if we could but escape with life and reach some friendly port ? Has the Lord heard our prayer ? Has he sent his word and saved us, and brought us into the desired haven ? Let us then keep in mind our past experience. May we never commit ourselves to those faithless seas, which have occasioned us so much trouble and danger, “for the end of them is death.”

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And trust my life to stormy seas ;
I long by winds and waves was toss’d,
And ev’ry view of safety lost.

Recover’d by Divine command,
And, past my hope, brought back to land ;
With pleasing dread I stand and view,
The deaths I lately ventur’d through.

Again some artful bait presents,
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Untaught by all its former pain,
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But Oh ! forbid it, gracious Lord !
Uphold thy servant by thy word ;
Recal past dangers to my eyes,
And make me by experience wise.

A COMPENDIOUS PROOF OF THE TRUTH OF THE CHRISTIAN RELIGION.

By MONSIEUR FENELON, ARCHBISHOP OF CAMBRAY.

THE establishment of Christianity among mankind is the greatest of all miracles. In spite of all the power of Rome; in spite of all the passions, interests, and prejudices of so many nations; so many philosophers; so many different religions; twelve poor fishermen, without art, without eloquence, without power, published and spread their doctrine throughout the world.—In spite of a persecution for three centuries, which seemed every moment ready to extinguish it; in spite of continued and innumerable martyrdoms of persons of all conditions and countries; the truth at length triumphs over error according to the predictions both of the old and new law. Let any one shew some other religion, which has the same marks of a divine protection.

A powerful conqueror may establish by his arms, the belief of a religion; which flatters the sensuality of men. A wise legislator may gain himself attention and respect by the usefulness of his laws. A sect in credit and supported by the civil power, may abuse the credulity of the people. All this is possible. But what could victorious, learned, and superstitious nations see, to induce them so readily to believe in Jesus Christ as their God and Saviour, who promised them nothing in this world but persecutions and sufferings; who proposed to them the practice of a morality, to which all darling passions must be sacrificed? Is not the conversion of the world to such a religion, a greater and more credible miracle than even the greatest of those which some refuse to believe?

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A DIALOGUE

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Continued from No. 3, page 43.

P.—Rev. Sir, I hope you are at leisure, as I have come again to converse with you upon the subject of the Holy Eucharist.

C.—I am at leisure at present, and shall gladly discourse with you, on a subject so important, that the Church pronounces it the most solemn part of public worship.

P.—I have long meditated on the holy eucharist, and confess my difficulties: one is, whether our Lord offered himself for us, at the time of his instituting the holy communion, or when he was on the cross.

C.—The primitive Christians believed that the oblation of the body of Christ for the redemption of mankind commenced immediately after eating his last passover, and was progressive, till he said, "this is my body, this is my blood, which is given for you," over the bread and wine. The propitiation was then offered under the symbols of bread and wine.

P.—I thank you, sir, my question is answered entirely to my satisfaction: now be so good as to explain to me the nature and design of the eucharistic sacrifice.

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P.—So then, sir, the priests under the gospel offer sacrifice as well as those under the law.

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P.—With pleasure, I observe sir, how the subject goes on to expand, and confess that all this is very intelligible;—pray proceed.

C.—Then the priest makes a solemn oblation of the appointed symbols, which is the highest and most proper act of Christian worship. With this oblation God is well pleased, because it is offered by his Son's authority and command. The bread and wine are not consumed by fire from heaven, nor by the fire of an altar, as the Levitical sacrifices were, but suffered to continue in our sight; or in other words, God returns them to us to feast upon, that we may thereby partake of all the benefits of our Saviour's death and passion.

P.—I understand all this; but confess that I have some fears, lest this doctrine lean toward transubstantiation.

C.—You will have no reason to be afraid that the primitive doctrines of the eucharist favour transubstantiation, when I shall have conducted you a few steps farther in the illustration of them.—Please, sir, to observe, that the bread and wine remain bread and wine after the prayer of invocation. The Holy Spirit is invoked neither to transubstantiate nor to consubstantiate, but to **SANCTIFY** them; to change them in their qualities, not in their substance. And thus they are made, not the natural, but the sacramental body and blood:—they are bread and wine by nature, the body and blood of Christ, in mystery and signification: they are bread and wine to our senses, the body and blood of Christ to our understanding and faith; they are bread and wine in themselves, the body and blood of Christ in power and effect.

P.—I see clearly how all this is, and that my fears of transubstantiation were groundless: as to consubstantiation we seldom hear that word mentioned, but if I have any correct ideas of its meaning, it is as remote from the primitive doctrine of the eucharist, as the so much condemned Popish word transubstantiation is.

C.—The doctrine of transubstantiation was invented in the beginning of the sixth century: consubstantiation was a device of Luther, whereby he thought to mend the matter. We may try as many ways as we please to purify truth from error, but no way is certain, but that prescribed by the prophet, “stand in the head of the ways and see, and enquire for the old path, and walk therein, and ye shall find rest for your souls.”

P.—True sir; the man who desires to drink the water pure, must draw it from the fountain; but alas! “the well is deep” to many, and they “have nothing to draw with.”—The holy communion is, I fear, so generally little understood, that by far the major part of people absent themselves from it; every one has some favourite excuse.

C.—Yes, sir; our Saviour's words are daily verified,—“ye will not come to me that ye might have life;”—how many turn away in a rage upon being told, “unless ye eat the flesh of the Son of man and drink his blood, ye have no life in you!”

P.—I firmly believe that it is necessary to receive the holy communion as often as opportunity offers, because it is our spiritual nourishment, without which the soul must be in a weak and languishing condition.

C.—If the health of the soul were in our eyes as precious as that of the body, we would give a similar attention to its preservation and maintenance; but unhappily we attend to the things of time with so much ardency of affection that the things of eternity are little regarded. To pamper the body, no expense is spared, and invitations to social entertainments are duly complied with;—but to the voice of the Church, inviting her careless children to eat of her “dainties and drink her choicest wine,” to feast on the “communion of the body and blood” of her Redeemer, little attention is paid. What! is courtesy toward man a virtue, and disrespect toward God free from censure?—At first the deceiver seduced men, by persuading them to eat what God had forbidden—since, he has carried on the same destroying scheme, by persuading them to condemn what God hath commanded to be eaten. Surely men would not so readily yield up their best interests into the destroyer's hands, if they more maturely “considered the things that belong to their temporal and eternal peace;”—if they considered aright the “communion of the body and blood of Christ,” and knew that it conveys all the benefits of his natural body and blood to those who worthily receive it; the chief of which are, the pardon of their past sins; fresh supplies of the Holy Spirit; and a principle of immortal life to their bodies, as well as to their souls.

P.—I am much edified, sir, by your instructions, and must request you to resume the subject at my next visit, which I propose to make in a few weeks.

C.—You shall be always a welcome visitor, and especially so, when you come in the character of a meek inquirer after truth;—into which, may God direct every well-disposed person.

[*To be continued.*]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

The winter is over and gone, and the warblers of the groves begin to announce the rising Spring; and as a great proportion of your subscribers are Husbandmen, and much engaged in contriving how to obtain a plentiful harvest, the following will, I hope, find a place in your useful publication.

“ Paul may plant, Apollos may water, but God giveth the increase.”

THE FARMER'S PRAYER.

O THOU, by whom the universe was made,
Mankind's support, and never-failing aid,
Who bidd'st the teeming earth her produce bear,
Unto a peasant's earnest suit give ear.

I'm going now my land with care to dress,
And to its fertile bosom to commit my grain,
Which, if, O God! thou deignest not to bless,
I never must expect to see again.

In vain it is to plant, in vain to sow,
In vain to harrow well the levell'd plain,
If thou dost not command the seed to grow,
And give increase unto my bury'd grain.

O give us in due time, and measure fit,
Give us the former and the latter rain;
Give temp'rate seasons, and sufficient heat;
Give peace and plenty to each honest swain.

Prosper our handy-work, most gracious God!
And further all our labours with success;
So, on our knees, shall we confess thee good,
And night and morn our benefactor bless.

LINES WRITTEN ON A BLANK LEAF OF THE HOLY BIBLE.

YE sacred tomes, be my unerring guide,
Dove-hearted saints, and prophets eagle-ey'd!
I scorn the moral fop and ethic sage,
But learn the truth from your illumin'd page.
Like Moses' bush each leaf divinely bright,
Where God invests himself in milder light!
Taught by your doctrines we devoutly rise,
Faith points the way, and Hope unbars the skies.

A SHORT VOCABULARY,

Giving the signification of some Old English words, used in the old translation of the Psalms, and several offices of the Church; but not commonly spoken or written now in the same sense in which our translators used them.

BEAST. ANY living creature except man. Cicero, in his *Tusculum questions*, gives the appellation of *beasts* to *fishes, birds, and serpents*. In Gen. iii. ch. ver. 1.—Psalm civ. ver. 25. Our last translation takes the word in this sense, which shews that it was so understood for above sixty years after the old translation was made.

BLASPHEME. To speak reproachfully either of God or man; from the Greek word which is used in St. Jude's, Ep. ver. 7—Rom. iii. ch. ver. 8, and Titus iii. ch. ver. 2. In these and other places men are said to be blasphemed. Indeed, if we respect the etymology only, it is more properly applicable to men than to God; for it strictly signifies to hurt the fame or credit of another. Psalm iv. ver. 2.

BLASPHEMY. Reproach or slander, either against God or man. Ps. lxxiii. ver. 8.

COMMUNE. To discourse familiarly; to compare notes one with another.

COUNSBL. Design, device, decree, or resolution, from the Latin consilium. Psalm xxxviii. ver. 10. In scripture it means more than simply advice, or direction, the sense in which it is now generally understood.

ESCHEW. Avoid, shun, keep at a distance from.

FAIN: Glad, merry, joyful. We now use it as an adverb, viz. I would fain, that is, I would gladly; but our ancestors used it as an adjective. Psalm lxxi. ver. 21.

FLITTING. A hasty removal or flight. Psalm lvi. ver. 8.

FLOOD. A river or stream. Psalm lxxii. ver. 8, 26, 89.

HEALTH. Safety, protection, power of saving, salvation, both spiritual and temporal. It comes from the Saxon word *Hæl*, which has the same signification. Thus in the Nicene Creed in the Saxon language, *Hæl* stands for salvation. And in that language Christ is called *Hælenor*, that is, the Saviour. And the last translation renders the Hebrew original by this word Health.—Psalm xlvi. ver. 11.

[To be continued.]

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.

THE science called metaphysics seems never to have been of service to true religion, but only to have obscured and darkened its truths, which, under that cover, have often been stolen away by its enemies. May it not be compared to the mist, or fog, described by Homer, as spread on the top of hills?

“ Swift gliding mists the dusky hills invade,

“ To thieves more grateful than the midnight shade.”

“ SUCH a respect,” says Plutarch, “ had the Romans for religion, that they made all their affairs depend solely on the pleasure of the gods, never suffering, no, not in the greatest prosperity, the least neglect or contempt of their ancient rites, or oracles; being fully persuaded, that it was of much greater importance to the public welfare, that their magistrates and generals should reverence and obey the gods, than if they conquered and subdued their enemies.”

DR. GREEN, of St. John's College, trying to skate, got a terrible fall backwards. “ Why, Doctor,” said a friend who was with him, “ I had thought you understood the business better.”—“ O,” replied the Doctor, “ I have the theory perfectly, I want nothing but the practice.” How many of us in matters of a much higher and more important nature, come under the Doctor's predicament!

MANY persons spend so much time in criticising and disputing about the gospel, that they have none left for practising it.—As if two such men should quarrel about the phraseology of their physician's prescription, and forget to take the medicine.

MANY of those great politicians as they are called, so celebrated in story, may be compared, as Mr. Boyle observes, to worthless gnats, considerable only for their noise and stings with which they disturb men's rest,

OBITUARY.

DIED, at Stratford, in February, Mr. JOSIAH CURTIS, aged 69 years.—Mr. HEZEKIAH LEWIS, aged 21 years.—Mr. CURTIS JUDSON.—Miss NANCY CURTIS, aged 21 years.—Mr. ELISHA DE'FOREST, aged 65 years. Miss ANNA BROOKS, aged 39 years.—Miss RUTH WOSTER, aged 86 years.

ERRATA.—No. 3, page 48, first line, for “ dream” read *dram*. In the text of the several Lectures on the Church Catechism, for “ Romans” read *Genesis*.

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